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(continued on page 13)

CONCERN

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 OF THE METHODIST CHURCH**

• DIVISION OF TEMPERANCE
 AND GENERAL WELFARE

• DIVISION OF PEACE AND
 WORLD ORDER

• DIVISION OF HUMAN
 RELATIONS AND
 ECONOMIC AFFAIRS

THE METHODIST BUILDING

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Go about doing good

Wherever there is hope God's people can build a home. What is needed beyond these is a challenging horizon!

In the days of Babylonian captivity, when false prophets were ruthless and people were restless, the statesman Jeremiah said to the fearful captives: "Live with it—right where you are." To supply them with courage he said: "build—plant—pray."

Knowing that their exile would be of long duration, he encouraged them to seek the welfare of the city. "Do your best for the welfare of the country—pray for it, since your welfare lies in its welfare." (Jer. 29:7)

This does not mean resignation to the status quo. It does not suggest acceptance of evil or compromise with standards. It urges men to let go of the past and let God help his people to start living again. This they can do only by seeking the welfare of others.

Many citizens who have good homes in a land of plenty are nevertheless misplaced persons in the midst of poverty. Without planting or praying they have no motivation for helping others. Today we have high indices of new buildings but a low index of social concern.

One of America's greatest sources of current unhappiness is the growing willingness of people to let government take over social welfare. Any decline of concern for this clearly Christian responsibility subjects churchmen to charges and feelings of indifference to human need and holy design.

We can all find anywhere we look great distress and depravity which nothing but the Lordship of Christ can dispel. As his "agents of reconciliation," every follower can live positively in such a world without being a negative part of it.

A government health official recently said, "Our business is to enable people to die young as late as possible". But it remains for churchmen to give them something worth living and dying for.

A family went to the pound to save some dog from asphyxiation. Look-

ing over the lot they noticed one that wagged his tail incessantly. Asked which one she wanted, the little girl said, "I'll take this one because he has such a happy ending."

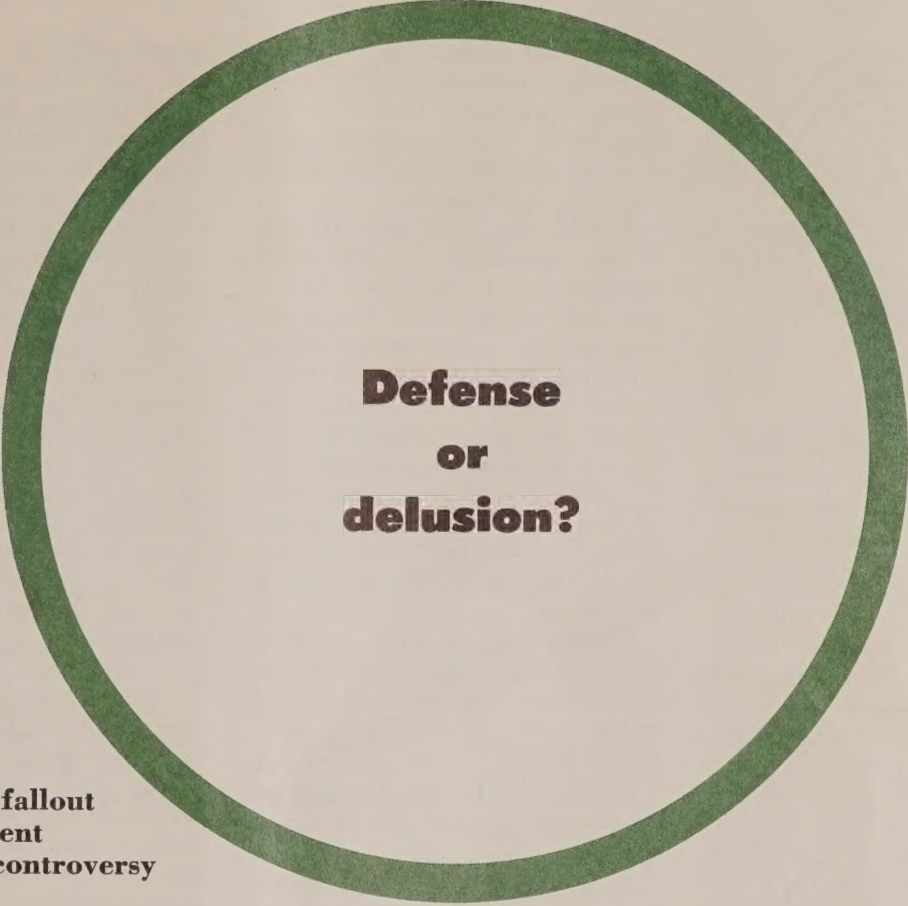
Every worthy person wants and deserves a happy ending. God supplies this hope. "You will seek me and find me; when you seek with all your heart," says the Lord. But let us go and live with the people, whatever their plight, that their home might be a little heaven on earth.

When visiting a saintly shut-in, I asked how the church could best minister to her needs. She said, "Help me to keep alive as long as I live." There are effective ways to enable such people to serve their generation by the will of God before they "fall on sleep".

As Peter and John were going up to worship, where God could serve them, they found an opportunity to share his generous concern along the way. Here was a beggar whose only hope was a morsel of food, or a hand-out of money. The disciples gave him a sense of belonging and the experience of a home with God. In so doing they found a horizon of service that helped them "to live again".

Next time you hear criticism of the "do-gooders", remember that the finest impression Jesus made on the world changers who followed him was that "he went about doing good". Perhaps it is worth while here to call attention to one of his famous teachings, which makes Jeremiah's counsel quite reasonable: "Give and it shall be given unto you, good measure, pressed down, and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—*Caradine R. Hooton, General Secretary*





Defense or delusion?

Sampling the fallout from the current civil defense controversy

The recent series of Russian atomic tests, the pronouncements of civil defense authorities and of the President himself, and the strategy of shelter-building entrepreneurs have given rise to many statements and much debate on the matters related to civil defense.

One of the key areas of discussion is that of "shelter ethics." In the September 10 issue of *America*, Father L. C. McHugh wrote at some length on "Ethics at the Shelter Doorway," and offered a five-point code of essential shelter morality. Point four indicates:

"If you are already secured in your shelter and others try to break in, they may be treated as unjust aggressors and repelled with whatever means will effectively deter their assault."

Father McHugh implies that prudence may require a revolver "for breaking up traffic jams at your shelter door."

Similarly, the August 23 *Christian Century* had noted:

"Somebody in Las Vegas has warned his fellow 'Vegans' to arm their civil defense shelters so they can mow down panic-stricken Los An-

gelinos who, in the event of an impending attack on that plane-building center, may be expected to stampede to Las Vegas."

In a vigorous rebuttal of this whole thought pattern, Episcopal Bishop Angus Dun of Washington protested in his October 15 sermon that the "every-family-for-itself" approach to shelter construction is "immoral, unjust, and contrary to the national interest."

"I do not see how any Christian conscience can condone a policy which puts supreme emphasis on saving your own skin, without regard for the plight of your neighbor," he said. "Justice, mercy, and brotherly love do not cease to operate, even in the final apocalypse."

In a telling point, Bishop Dun indicated his suspicion that "the kind of man who will be most desperately needed in a post-attack world is least likely to dig himself a private mole-hole that has no room for his neighbor."

As this statement suggests, the bishop had raised another issue, which will be receiving attention in the days ahead, when he objected to

the private shelter program's "unjust discrimination against millions of people who lack the means or the opportunity to provide such protection for their families."

Another question is whether or not the government has a right to press upon the populace a program which by its very nature is bound to place its citizens in ethical conflict and potential hostility.

Can we really survive?

All questions of morality aside, however, there remains the simple question of practicality—i.e., even if there are enough shelters for a substantial proportion of our 180,000,000 people, and even if they are able to reach and get into the shelters in time, will they still survive the firestorms and fallout?

Articles in the October 2 *Washington Post* expressed doubt that a daytime bombing would allow sufficient warning to avoid disastrous traffic jams, or that atmospheric contamination would, like the angel of death in Exodus 12, pass over emerging shelterites. Irving Michelson, a member of the Scientists Committee on Radi-



ation Information, has stated:

"Shelters, either individual or mass, are of very limited value because of the fire-storm effect. Everything in a 25-mile radius of the blast would be cut off from oxygen. Anything under the fire-storm is usually killed. Shelters are a very poor idea."

On the same issue of practicality, Marquis Childs had some observations in his October 6 *Washington Post* column. He assumes for a moment that a person had had "all the breaks," such as being at home near the shelter when the bomb fell, having adequate warning, and being able to stay in long enough to miss the first massive dose of fallout. But then, he writes:

"You would come out to an all but uninhabitable desert. Even if some semblance of civil order had been preserved—most unlikely in view of the appalling chaos—the means of existence, heat, light, water, food, would be virtually nonexistent."

Along the same lines, a vigorous refutation of the recent *Life* magazine assertion that "97 out of 100 could be saved" (through adequate civil defense precautions) appeared in the September 25 issue of *I. F. Stone's Weekly*. Stone wrote:

"Nowhere does *Life* tell us what level and kind of attack it assumed which need kill only 3 per cent of our people. The latest Rand study in the new Holifield committee hearings shows 3 per cent dead as the result of "a very small attack delivering 300 megatons on military targets exclusively. Even this small attack, if aimed at our cities would put inescapable deaths (with every-

one in some shelter) up to 35 per cent. The same study (p. 216, House, Gov't. Operations, Civil Defense, Aug. 1961) shows a 3,000 megaton attack on cities would put inescapable deaths up to 80 per cent."

Perhaps the most dramatic and forceful questioning of the practicality of shelters came from Milton Mayer in the September *Progressive* magazine. In a mock dialogue with a proud new shelter-owner, Mayer proceeds to shoot logical holes in all the owner's theories of protection, leaving him hopeless that any protection is possible, and even wondering whether he'd be safer outside the shelter. An observer of the dialogue has the last word: "It's a tomb, if you ask me."

Unfortunately, it seems apparent that the effectiveness of civil defense depends upon the nature of the potential Soviet attack. That is, civil defense will be effective:

1) IF the Russians are thoughtful enough to give us 24 hours' warning;

2) IF the Soviets are inefficient enough to miss the centers of our metropolitan areas.

3) If the Russians are kindly enough to spare our cities and zero in on military targets only.

However, if the Soviets are this thoughtful, this inefficient, and this charitable, then the threat that calls forth the need for a shelter program in the first-place is non-existent.

On the other hand, should a surprise Soviet assault occur, focused and severe, civil defense officials are frank to say that they would be faced with extremely serious problems.

American morale affected

A third, and perhaps the most important issue at hand is that of civil defense's impact on national psychology, morale, and attitude. James Reston, writing in the *New York Times* on October 15, stated:

"This thing is building up . . . Is this (staggering provision of so many shelters) going to prepare the American spirit for the long challenge with the communists or is it going to destroy that very confidence and serenity which are the best companions on such a journey?"

A similar viewpoint was contained in the *Christian Century* editorial

quoted earlier. It expressed the very real fear that some semblance of shelter-program security will reduce U. S. will and best efforts at negotiation. The matter is well-stated: ". . . let us concentrate on negotiations, on preventive measures which may avoid war, until we can work out trustworthy measures to save the lives of others as well as our own."

Dr. John Bennett also advises in his recently revised edition of *Christianity and Communism Today* that the greatest threat of communism is, in the last analysis, not military at all, but rather social, economic, and ideological. Might we not, in other words, be deluding our children and ourselves into thinking that shelters are real protection against communism?

Whether civil defense is feasible or not, the traditionally activist American population is going to have to "do something" in response to the Berlin crisis. Instead of building fallout shelters, would it not be far better to turn these energies to constructive, positive, and creative responses which may offer some hope? Here are some things that a person might do:

Work for peace

1) Instead of spending \$1,000 or more on a bomb shelter, give a like amount to an organization promoting world peace, to UNICEF, or to a church missionary project.

2) Instead of writing for a shelter pamphlet from civil defense, write a letter to the President commending him for his forthright disarmament proposals before the UN and supporting him in his efforts to negotiate an honorable and equitable solution to the Berlin crisis.

3) Instead of studying plans for a prospective shelter, send for the U. S. disarmament proposals (*Freedom from War*, 15 cents from the Service Department) and also the proposals of the USSR (available from the Russian Embassy upon request) and study these plans.

4) Instead of looking forward to the prospect of hibernation in a fallout shelter, come out of seclusion and discuss peace problems with your neighbors and at public meetings.

5) Instead of stacking a rifle at

the shelter door to discourage neighbors who might wish to enjoy the use of your farsighted provision, invite your neighbors into your home for coffee and a friendly discussion of *UN Issues 1961* (available through the Service Department, 50 cents.)

6) Instead of stocking a shelter with food "against that day," make a comparable gift to your church's relief agency to feed the hungry peoples of the world.

7) Instead of visiting around to see different types of fallout shelters available, take a few vacation days off from work, go to New York and visit the UN while in Assembly and become excited about the inherent possibilities of this organization.

Should all U.S. citizens decide to engage in constructive activities of this nature in lieu of constructing shelters, the world would certainly be different—*Compilation and comment by J. Elliott Corbett and Jerry Rardin, Division of Peace and World Order.*

Resources and references

Gottlieb, Sanford, "Re-examining Civil Defense," *Concern*, Sept. 1. *Life* magazine, Sept. 15.

Mayer, Milton, "The Tomb," *The Progressive*, September, 1961.

McHugh, L. C., "Ethics at the Shelter Doorway," *America*, Sept. 10. *Time*, October 20.

The Friends Committee on National Legislation has prepared a staff study, "Civil Defense: Shelters or Tombs," which is available at 15 cents from their offices at 245 Second St., NE, Washington 2, D. C.

Courtesy, George Lichty,
Sun-Times Daily News Syndicate
GRIN AND BEAR IT

BY LICHTY



"I know it sounds like superstitious nonsense, Junior . . . But white man believes it wards off evil spirits! . . ."

A review of

Methodism and Society in Historical Perspective

See page 14, "books"

by Richard M. Cameron
(New York: Abingdon Press, 1961)
Per copy, \$5.00

This book is Volume I of a four volume series published under the sponsorship of the Division of Human Relations and Economic Affairs of the Board of Christian Social Concerns of The Methodist Church. It is not, however, the first to appear, being preceded by Volume III, which concentrates on theological issues.

It is good now to have at hand Volume I, for here we find the introductions that explain the purpose of the project. In an "Introduction" Nils Ehrenstrom, Director of the MESTA ("Methodist Social Thought and Action") project, lays down the reasons for the study and the history of its development by the faculty of Boston University School of Theology. Here we learn about Volume II, which is devoted to social concerns of the twentieth century, and Volume IV, which seeks to find direction for the present and future in social concerns. (In a "Foreword" A. Dudley Ward, who heads the division, presents the whole study. The author, professor of church history at Boston, is content with a one page "Preface.")

This book tells the story of Methodist social concerns from the beginnings with John Wesley in eighteenth century England down to the year 1908, when the "Social Creed" was adopted by the Methodist Episcopal Church. A fine first chapter of 57 pages gives the roots of social action in England under Wesley. I know of no finer brief summary of this subject.

The rest of the book is devoted to study of the American scene. In this centennial time readers will be interested to know that 75 pages cover Methodism during the crisis over slavery and the Civil War. This part is particularly useful as a full statement of the changing attitudes on a

social problem so very closely related to another problem being faced by the churches in America today, that of segregation."

You will find clear warning signals that a problem like this can be ignored for a while, postponed for a while, suppressed for a while — but it will not go away, but rather get worse. It also warns that the churches, if they delay too long in facing such a problem, will find that society has left them behind with an abandoned position. The Methodist Episcopal Church did not catch up with the Emancipation Proclamation of Abraham Lincoln until two years brought around another General Conference.

Many issues are dealt with, some fully, others in cursory fashion. Religious liberty, education, temperance, recreation and amusements, the Sabbath, the family, lay representation, discipline of life, class tensions, and youth work all receive attention. Sometimes the material appears to have been thrown together without being fully digested, a sort of accumulation of notes. In no area is the treatment exhaustive.

But this volume will stand for a long time as a standard history. The last chapter brings the story down to the formulation of the Social Creed, which has played so large a part in the social attitudes of Protestants in the twentieth century and has led to the establishment of the Board which has promoted this study.

Well written, well organized, well annotated, Cameron's work is a welcome addition to the literature of Methodist history and a fine piece of evidence for the social concern for which Methodists have always been famous.—by **Frederick A. Norwood**, professor, *Garrett Biblical Institute*.

Europe and Africa: the clash of races

On October 5, 1961, the President of the General Board of Christian Social Concerns, the Chairmen of the Board's three divisions, and the Board's staff unanimously approved a PRIORITY FOR PEACE project to be implemented during the remainder of the current conference year.

As a contribution to this project, the Division of Human Relations and Economic Affairs has arranged a special series of five articles. These articles will deal with PRIORITY FOR PEACE issues from the perspective of the division's responsibilities for Christian human relations and economic affairs.

The first article in the special series appears below. It consists of a summary by this writer of part III of Alan Booth's book entitled Christians and Power Politics. We are sure that individuals who are concerned with the crucial issue of a Christian approach to peace and world order will read Booth's book in its entirety.

—W. Astor Kirk

Our concern with Christians and power politics in the current setting of international affairs requires that we focus attention on the relations of the highly developed European/American world with the continent of Africa south of the Sahara, recognizing that some of the same factors operate in other parts of the world though never with quite the same sharpness. We need to be as objective in assessing the facts as it is possible to be in describing a world which looks quite different according

to the color of the skin surrounding the observer's eyes.

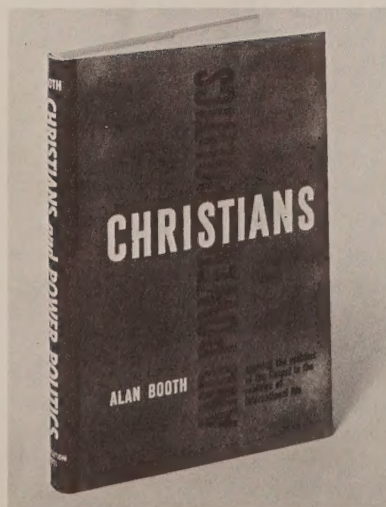
The real confrontation of Africa and Europe is almost startlingly recent and dates only from the later years of the last century. European powers and their citizens began to think of Africa as a prize to be won, as a source of valuable materials, as a possible market for manufactures, or as a pagan continent to be illuminated by the Christian gospel, once the industrial revolution had given them the factories to be fed and used and the means of transport to establish their communications, together with an immense confidence that they possessed the wisdom and the faith that Africa required. Their rapidly growing populations discovered in Africa areas of settlement which could, with much labor, be opened up for agriculture, and later for industry.

The element of genuine service to the people of Africa was never entirely absent from the story of European invasion and on occasion it has reached heroic proportions. But the process of disruption of an old simple society of small units, and of adaptation to a world of cities and railways and mines, were thrust upon people in decades by those whose societies had been given centuries to solve similar problems.

Missions provided leadership

In this connection, the revolutionary effect of the great work of Christian missions must not go unacknowledged. The contribution of Christian missions to the formation of new forms of society, in the training of leadership, in education and medicine, and in securing that Europe should bring not only its techniques of industry but its richest treasures of Christian testimony has been immense. The fact must be kept in mind, however, that the cost of giving, in terms of human sacrifice and devotion, has been matched by the cost of receiving, in terms of having to rebuild a society on totally new foundations, and this cost continues to be chargeable.

In this sudden and volcanic confrontation of two societies, historically conditioned so that one was infinitely more mature than the other, tragic consequences were inevitable,



given the kind of human beings we are. The white man felt himself not simply a product of a highly privileged minority race in the world, but an innately superior being. He used his power not only to exploit but also to serve the African.

Yet even in his service pride led to patronage, and he found it almost impossible to take his African neighbor seriously as a mature human being. The gulf of experience was too wide, and the temptations of pride too strong, to allow him as a rule to learn respect for African capacity. The African people had devised ways of solving their own social problems in the simple organizations in which they found themselves, but their inexperience in solving the problems familiar to Europeans and which only Europeans themselves had posed made the Africans look foolish.

There are those who lament the fact that Africa has been brought so suddenly into such a dynamic relation with the aggressive technological society of Europe. They ask whether there does not still remain a possibility, at least in some parts of the continent, to leave the old Africa alone to go its own way and find its slower path into the modern world.

The answer simply is that this is not possible. We are brought face to face with some stubborn facts. On the one hand, the intrusion of the European into Africa has, in a process of headlong acceleration of history, suddenly brought that continent into the mainstream of human life. This process appears irreversible. It has invaded Africa with great industrial complexes and their attendant services, built new cities, imposed new and far more complex political organization—and in so doing has offered both the best and the worst that Europe had to give. It has created a situation which cannot be unmade, but which remains full of unsolved problems.

On the other hand, in so doing the European has by and large failed to establish with the Africans that equal relationship which finds differences enriching rather than estranging. He recognizes rightly that the history of Africa has not provided the conditions in which men have learned how to manage this new form of society. However, he has tended to imagine



that his incapacity is due to innate lack of quality in the African peoples which deprives them of the right to claim a full human place in the world.

Help wanted on request

The resentments and reflected pride of the African make it in turn difficult for him to acknowledge that he will need continuing assistance in the immense task of building the whole of Africa on new foundations. Nevertheless many African leaders are quick to make such acknowledgement on terms that the help given is at the *request* of the African and of the kind he himself desires. What is demanded is a shift of political control, so that those who are technically, economically and by experience inadequately equipped, may not be politically at the mercy of Europeans.

There is another facet of the picture which needs to be understood. Political power is not the only power effectively at work in European-African relations. Economic power raises its own questions. The extent to which colonial territories in Africa have proved finally profitable to the nations that gained control over them is debatable. But it is not open to question that the process drew large amounts of capital and substantial services into the African countries which they could never have provided for themselves.

The necessity of retaining and increasing this investment and maintaining and developing these services so that the emerging African society may possess the economic base on which to build is going to be the first item on the agenda of new states. Thus it is important that in all cases the severance of old political bonds to particular Western nations should not be taken to mean the ending of a relationship altogether.

There is one more respect in which the impact of Europe on Africa has

still to be worked out. The division between French speaking and English speaking states may prove extremely troublesome for the future. For the present political divisions of Africa reflect very largely the rivalries of European powers, and the treaties and agreements they negotiated with each other over the heads of the native inhabitants.

The fact is that African frontiers at present represent European linguistic and "tribal" divisions rather than African. The tribes and languages of Africa bestride many of these frontiers and render them unstable in the period of independence. How and in what way Africa will find her new groupings or will adapt present ones to her needs cannot be easily foreseen. The pressures leading to further fragmentation which belong to the old tribal society are powerful discouragements to new leaders seeking to learn the lessons of European experience.

Christianity in this scene

In what way does our Christian faith illuminate such a scene as this? It is customary to appeal to general moral principles, believed to be rooted in the Christian revelation, and to find them applicable to the relations of the highly developed European societies with their less mature African neighbors.

But if we are to come to grips with the realities that actually face us, we must abandon any search for general Christian *imperatives* and ask rather for Christian *indicatives*. What is it that God has been purposing and effecting in the clash of Europe and Africa? Does our Christian faith give us any clues to the meaning of these apparently random, blind, and often ruthless historical impacts that nations have had upon each other?

The search for an understanding of the purposes of God in this crucial

situation in the world today may not enable us to resolve in detail the complex technical problems in Africa centering around the transition from the old society to a new one. For instance, it may not answer the question, at what stage and by what devices should political power be transferred from the European to the African? Or what degree of experience is required to bring to birth and govern a new nation there?

While the search for an understanding of the purposes of God will not provide specific answers to these particular questions, at least it will give us a frame of reference, a concept in the *indicative* rather than in the *imperative* mood, into which we can fit our interpretation and appreciation of events and avoid the more futile of the controversies.

In the long span of human history, the confrontation of Europe and Africa is still at a relatively early stage and the issue of its implications for the future is by no means clear. Can the white man, who caused the explosion in the first place, now quietly withdraw, offended perhaps because his pride has been rebuffed and his

profit endangered? Can the African discover the resources of wisdom and competence to handle one of the most acute political problems of history, the creation in a matter of decades of a quite new form of African society? And has the Christian anything to offer to either?

A new family of man

It is not irrelevant for the Christian to keep in mind that the story of the gospel concludes with the emergence of a new human community in which the historical divisions of mankind are not so much destroyed as over-arched.

Practically speaking, it seems certain that both the European and the African are in Africa to stay. The gulf between their two ways of life still remains wide and however events may be pushing towards a bridging of it, will remain wide for some time yet. There is thus bound to be a strain in relationships between two worlds of experience which find deep mutual understanding still out of reach except amongst a few.

The question whether that tension can be held long enough to permit the necessary growing together, with-

out a continuous series of eruptions into conflict, is an open one. A positive answer, however, certainly depends on one condition: that there exists or can be created the will to work for a non-racial society on both sides, capable of escaping the atavism of reversion to the traditional and familiar.

Meanwhile for some time to come there are services which the white man can render in Africa to the emerging states, which services are hardly available without him. He must render those services as *services*, however, and in collegialship, with a patience and humility not always found today. Both in church and state and in industry and agriculture, the resolution of the crises of the present in Africa depends on the emergence of a new kind of African and European who know how to put the public good first and who can be human more than self-consciously racial. The production of such men and women, available not least for positions of public leadership, must be a high priority in the plans of the Christian church working alongside all other appropriate agencies.

Crisis in social welfare

Reports by Religious News Service and Methodist Information on speeches given at the Second National Conference on the Churches and Social Welfare, which met in Cleveland, Ohio, Oct. 22-27.



The greatest social welfare crisis in human history exists today not because men are worse off but because "they have more reason to hope that their needs can be met," Methodist leaders in the field were told in Cleveland last month.

Dr. Haskell Miller, professor of social ethics at Wesley Theological Seminary, Washington, D.C., declared that Protestantism must move out of "floundering and expediency" to development of an articulate philosophy of social welfare between "voluntarism in the exercise of democratic freedom" and "some form of coercive collectivism."

Miller, who is director of research for the Division of Temperance and General Welfare, spoke to some 300 Methodists in Cleveland for sessions

of the Second National Conference on the Churches and Social Welfare.

If society fails in the "urgent task of building community-across all lines, there is a good chance civilization will expire in the shadow of a mushroom cloud," said Miller. And community he described as "the implementation of love."

Among the church's faults in today's social welfare crisis, Miller listed these: sophisticated picking at problems, "like tourists gaping at misery around the world and going home to show color slides;" lack of a continuing soul in social concerns with no consistent relationships to community social agencies; centering on institutions rather than on service.

To overcome this, he urged Prot-

estantism to recognize and try to understand reasons for the crisis, to weigh carefully its aspects such as a lessening of dependence upon the church for direct service, to insist on recognition of the "central worth of the human individual and the responsibility of the individual to live a life of cross-bearing service."

At the same time he called upon Methodists to:

- Undertake seriously to revitalize Methodism's tradition of socially applied Christianity;

- Organize a program of persistent interest in professional social workers and their work, to overcome alienation;

- Launch a major campaign of Christian social evangelism, aimed especially at redefining voluntarism in terms of fulfilling democratic citizenship, recruiting social workers on the basis of Christian commitment, unselfish personal involvement in meeting need through lay auxiliaries in conjunction with branches of social service;

- Make it clear that Methodism expects "citizens of this affluent democratic society to make responsible use of their control of the instruments of government, as well as of their own private means, to assure the welfare of all citizens;"

- Review and evaluate all its welfare services to determine if any are substandard, are no longer needed, or are serving as "excuses for not making more adequate provisions;"

- Have the courage to bring any substandard operations up the highest standards and to eliminate those no longer needed;

- Refrain from entering new fields of service unless Methodism is prepared to do a superior job using its resources."

- Make every congregation a "warm, accepting, nurturing, therapeutic community of love and a responsible part of a larger team."

The church must help modern families in facing their problems even if some other local church programs have to be sacrificed in the process, Dr. R. H. Edwin Espy told 3,000 delegates representing 40 Protestant and Orthodox communions gathered in Cleveland



for the Second National Conference on the Churches and Social Welfare.

Discussing the church's responsibility to the family, Dr. Espy, a NCC executive, said that a local church might decide to de-emphasize some activity for teen-agers or young couples in order to devote more time and energy to helping specific families in meeting concrete problems.

The NCC official warned, however, it is "possible for the church to be too preoccupied with the family."

"Many families are too preoccupied with themselves," he said.

The church should devote its attention to helping the family develop to the point where it will be able to make a useful contribution to the whole community, Dr. Espy said.

This includes both a rediscovery of "religious integrity" in the family and establishing economic security without "becoming a worshiper of such security."

Dr. Carl H. Hertz, professor of sociology at Wittenburg University, in Springfield, Ohio, told the delegates that their "real task" lies in reshaping the whole social structure since "major changes in the social structure will eventually reshape the structure of family life."

He called for special attention to the "submerged families of the blighted areas" which are "rarely taken into account as persons."

"If we can help bring into being communities of hope rather than defeat, we can begin to undergird whatever resources remain even in the most disorganized families with new sources of stability and strength," Dr. Hertz said.

Another speaker, Dr. Luther E. Woodward of New York state's Department of Mental Hygiene, outlined the role the church can play

in detecting and helping to alleviate mental illness.

Local congregations and their ministers are in an ideal position, he said, to recognize the first signs of mental illness, maintain contact with the patient during treatment, and provide an accepting community to help the person make a transition back to normal life.

Dr. Woodward said the church can also "build in mental health" at all levels of its education program.

"In efforts to teach principles for healthful living and educate for mental health, the church may have to examine the probable effects of some of its traditional emphases, customs and liturgical usages, and square them with what we know about the nature of mental health and the thought and feeling patterns that promote it," he said.

Churches were urged to play a more vital part in disaster relief by Barent F. Landstreet, of the Office of Civil Defense Mobilization in Battle Creek, Mich.

Mr. Landstreet urged the organization of a disaster relief committee in every church to plan for emergency measures in either natural disasters or nuclear war.



report from

• Division of Temperance and General Welfare

Roger Burgess, Board Associate General Secretary in charge of the division

Family study program suggestions

Following the staff retreat of the Board of Christian Social Concerns on October 4-6, the decision was made to abandon further development of resources on the theme: "The Family in Rapid Social Change."

The Board staff felt that a priority program for peace as "The Key to Any Future" is of such crucial importance at this time that it requires the full support of all three divisions of the General Board. In this spirit the Divisions of Temperance and General Welfare and Human Relations and Economic Affairs voted to discontinue the family emphasis and to cooperate with the Division of Peace and World Order in its program of peace action.

The future of the family in these times of rapid social and economic change is, of course, of vital importance to all of us. Virtually every social problem intertwines with family problems. The inadequate family is the emotional source of disruptive behavior.

If your local Commission on Christian Social Concerns wishes to develop a program which centers on the family, we offer these suggestions:

1) *Encourage your Woman's Society of Christian Service to sponsor a "Seminar in Miniature."*

These seminars are designed to develop discussions of local social conditions as they affect the family. Your Commission might plan with the W.S.C.S. to involve the entire church in such a seminar.

Materials may be obtained from the Woman's Division of Christian Service, or from the Service Department, 100 Maryland Ave., N.E., Washington 2, D.C.

2) *Order for your use the National Council of Churches material.*

In addition to the booklet which the National Council has prepared, the film "Buyer's Choice" may be

used. All materials may be ordered from the Service Department.

3) *Observe National Family Week.*

Materials for this observance have been prepared by the Family Life Commission, the National Council of Churches, 475 Riverside Drive, New York 27, N. Y.

The Family in Rapid Social Change resources include:

Christian Families in Today's World, resources and study guide, 50 cents each.

Week of Family Devotions, a booklet of eight daily devotions on the theme, 10 cents each.

Christian Family Week poster, emphasizes theme and symbol, 15 cents each, two for 25 cents.



Highlights from seminar on criminal rehabilitation

The results of the Seminar on Rehabilitation are still being processed, but a few highlights will give some indications of the directions that Christians need to move.

A number of questions were asked which need more study in order to find the answers. Among these were:

How can the Christian community communicate love to an offender?

Does our penal system communicate love and respect or does it communicate fear and hate?

Is the offender a candidate for redemption?

Do we need redemption as much as the offender? (Our plight is that we are compelled to love both the offender and the offended. This often creates conflicts.)

Apathy was one of the key problems mentioned by the participants.

Church people are not really aware of what is happening behind the walls of a prison. Many people seem unconcerned about the welfare of the released prisoner. And many persons are not even aware of what happens in the courts or what the sentencing procedure is.

Two primary areas of activity include the prevention of crime—working on attitudes toward the law, many of which are negative—and working actively with other community agencies for the satisfactory adjustment of the released prisoner or the probationer.

Have you prepared for Commitment Day, December 3?

Have you made your plans and ordered your materials for the 1961 observance of Commitment Day on Sunday, December 3?

The 1961 Commitment Day theme stresses the fact that "The Christian Family Doesn't Need to Drink." This theme has been emphasized since family relationships influence decisions to drink or not to drink and since drinking problems affect many families.

The Division of Temperance and General Welfare has again prepared a number of materials for use in the Commitment Day observance.

If you haven't ordered the materials which you will need, clip the order blank from page 15 of the November 1 *Concern*, fill it out, and rush it immediately to: Service Department Methodist Publishing House, 201 Eighth Avenue South, Nashville 3, Tenn.



The Christian Family doesn't need to drink

report from

• Division of Peace and World Order

Herman Will, Board Associate General Secretary in charge of the division

American women march for peace

A spontaneous movement of housewives, mothers, and business women organized across the country to "strike for peace" on November 1st.

Under the banner of "End the Arms Race — not the Human Race," women in various parts of the nation suspended routine activity in order to visit elected representatives and UN delegates from other countries to "appeal to all governments, on behalf of the world's children, for an end to the nuclear arms race."

The project was initiated by a group of Washington housewives and is not connected with any national organization. In the nation's capital a delegation presented a letter to Mrs. Kennedy at the White House. They also marched to the Soviet Embassy where through Russian officials they hoped to relay a message to Mrs. Khrushchev.

Call to action on test ban

Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs, called recently for vigorous action on behalf of a world-wide test ban treaty.

Nolde pointed to Russia's recent series of nuclear tests and urged UN action criticizing such testing. (On October 27 the UN General Assembly voted to "solemnly appeal to the government of the Soviet Union to refrain from carrying out its intention to explode in the atmosphere a 50-megaton bomb before the end of this month.") Then Nolde noted:

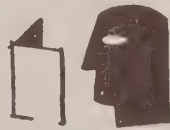
"It is now necessary to speak urgently and forcefully because large-scale testing and indeed, testing of any kind, without international consent or control will surely accelerate

the armaments race, increase the risk of war, and affect the health of present and future generations.

"A world conscience must be stirred and a world public opinion consolidated in order that conditions may be favorable to a resumption of negotiations designed to bring about speedily a reliable agreement to cease tests."

Christian Social Concerns leaders and other alerted churchmen should do these things:

- 1) Write the President encouraging him to stand firm in opposition to further U. S. tests in the atmosphere.
- 2) Communicate with UN representatives, Congressmen, the Secretary of State, and the President indicating support for continued efforts for a test-ban treaty.
- 3) Send cables to Premier Khrushchev urging the renewal of test ban negotiations.



BOOKS

In Place of Folly, by Norman Cousins (New York: Harper & Bros., 1961) available from Service Department, 100 Maryland Ave., N. E., Washington 2, D. C., \$1.50 per copy.

Clearly and cogently discussing nuclear war, warheads, and the various systems of delivery in modern warfare, Cousins first outlines the incredible nuclear power available, but uncontrolled, in the world today. Chemical, biological, and radiological warfare, as it presently stands in readiness for use, is also soberly analyzed in his chapter called "Primer for Nuclear War."

The biggest error the United States has thus far committed is the bombing of Hiroshima, Cousins claims, and not the actual making of the

atomic bomb. Other nations had the "secrets" of atomic development at that time; the United States happened to have a few years' lead.

Cousins presents the plan of Grenville Clark and Louis Sohn (from their book, *World Peace Through World Law*) for the restructuring of the United Nations. Decisions would be made by the General Assembly and put into effect by an Executive Council which would replace the present Security Council, according to their plan: All nations would retain membership in the UN.

The UN General Assembly would hold final responsibility for enforcing disarmament, and "gradual and proportionate elimination of military forces and arms is proposed over a 10-year period at an annual 10 per cent reduction rate."

Cousins emphasizes that sovereign power must be vested in the United Nations if citizens of the world intend to maintain civilization, but he also assures us that this power of the UN would not impair or deny man his right to privacy, dignity, and freedom — under law.

The habit of violence prevalent in society explains in part national attitude. Cousins notes that even a child has violence glamorized for him, and that he is taught little sympathy for the misfortunes of the "other side."

UNICEF Christmas cards aid world's children

The living reality of "good will among men" as a part of Christmas is again made possible by UNICEF Christmas cards. Your greetings are carried not only to the friends and relatives who receive these attractive cards, but also to the children of more than 100 countries. Proceeds from the sale of a single box will supply vaccine to protect 50 children against TB, or milk to give 8 children a daily glass for a month.

A brochure on the cards may be obtained from the U. S. Committee for UNICEF Greeting Cards, P.O. Box 22, Church Street Station, New York 8, N. Y.

report from

• Division of Human Relations and Economic Affairs

A. Dudley Ward, Board Associate General Secretary in charge of the division

Laboratory animals need your help

Legislation to protect animals from cruelty and needless suffering is a mark of civilization. The support of the General Board of Christian Social Concerns of the Methodist Church for the Federal Humane Slaughter Act which has eliminated the infliction of great pain and fear on millions of animals in slaughterhouses made an important contribution to our country's moral growth. The Board deserves the highest credit for its humane action.

A second humane reform now awaits action—the decent protection of the millions of animals used annually in our nation's laboratories for experiments and tests. They are generally hidden from the public view. Further, the violent debate that has raged so long between those who want to abolish animal experiments and those scientists who feel that animals have no rights at all, has left the animals, who are the subject of the debate, quite unprotected in our country. Eighty-five years ago Britain set an example to the rest of the world by enacting regulatory legislation to prevent needless cruelty and suffering in laboratories. We urgently need such legislation here.

Shocking abuses seen

I have visited many laboratories in different parts of our country during the past 10 years. I have always gone with the permission of the laboratory which in most cases had several days to prepare for our visit. Yet I have seen many shocking abuses. Filth, vermin, diseases running through the colonies, not only causing suffering to the animals but confusing the results of the research.

I have seen small animals deprived of water, not for any experimental reason but at the whim of the director of the laboratory. I have seen dogs with big surgical wounds, too sick to stand up, dripping with water, and shivering because they had been hosed along with the cage by callous attendants.

I have seen dogs confined to small all-metal cages for seven years, never released, for exercise, given nothing but metal mesh to rest on, some of them circling with a look of madness in their eyes.

I have seen dogs' heads thickly clustered with fat, brown ticks, black beetles crawling in the bottoms of their cages, dogs still unconscious from surgery pushed into cages so small their heads were pressed into contorted positions, dogs whose cages were so small they could not hold up their heads when they stood. They could not lie down stretched out. Neither could many, many rabbits kept in small cages for years, unable ever to stretch out in the rabbit's natural resting position.

More animals used

The numbers of animals used is growing constantly. Hundreds of millions of dollars of tax-payers' money is expended for this purpose. We have not only the right but the duty to ensure that these animals are treated as humanely as possible. No one knows how many animals are experimented upon in the United States each year, but a rough idea may be gained from an estimate published in the August issue of the *Journal of the American Veterinary Medical Association* to the effect that in the Maryland, Virginia, and District of Columbia area 8,000,000 animals are used every year in laboratories.

For 10 years we have worked in the Animal Welfare Institute to help laboratories improve animal treatment through educational means. We have sent free on request thousands and thousands of manuals to laboratories in every state. We have sent bi-monthly newsletters to all the main experimental biologists, but appalling conditions continue. In many ways the situation is deteriorating.

The enormous expansion of animal experimentation in the last decade has forced reliance on poorly trained

personnel who know nothing and care nothing about animals. More extreme experiments are becoming accepted. Children are being encouraged to do painful experiments at home. Standards are dropping while the numbers of animals are rising. Only federal legislation can possibly deal fairly and effectively with the situation that now exists.

British enact law

Fortunately, the British experience over an 85-year test period can give us the help and guidance we so desperately need. The British Act was petitioned for by the greatest scientists of the time and the heads of the major scientific societies in Britain. They wanted to assure humane treatment of animals used for scientific purposes. Many able minds bent their most serious efforts to the problem. The commission supported "the claim of the lower animals to be treated with humane consideration" and asked establishment of "the right of the community to be assured that this claim shall not be forgotten amid the triumphs of advancing science."

Chief Inspector Thane established a wise and humane administrative policy which has been carried out ever since. Today British scientists strongly support the law passed in 1876. A survey made last year was overwhelmingly in favor of the law which, as one put it, "stops the frivolous but not the responsible worker." It is on the principles of this thoroughly tested law that H. R. 1937 introduced by Representative Martha Griffiths and now pending before the House Interstate and Foreign Commerce Committee is based.

The principles most essential are inspection by persons of high moral calibre and proper qualifications, licensing of all persons using animals for experiments, and the enforcement of decent standards including the Pain Rule which prevents the infliction of long-drawn-out severe pain amounting to torture.

Opposition by anti-vivisectionists and by scientific extremists should not be allowed to block enactment of legislation which will, at long last, bring our nation civilized standards in the treatment of millions of defenseless animals being used for our benefit.—Christine Stevens, *Animal Welfare Institute, New York.*

Dateline

(continued from page 1)

Because communism thrives on turmoil, says J. Edgar Hoover, "the party is continuously attempting to exploit all grievances—real or imagined—for its own tactical purposes." In a statement prepared for a Senate committee analyzing the Communist Party line, the Chief of the Federal Bureau of Investigation declared:

"It is therefore inevitable that on many issues, the party line will coincide with the position of many non-communists. The danger of indiscriminately alleging that someone is a communist merely because his views on a particular issue happen to parallel the official party position is obvious.

"Unfortunately, there are those who make the very mistake the communists are so careful to avoid. These individuals concentrate on the negative rather than on the positive. They are merely against communism without being for any positive measures to eliminate the social, political, and economic frictions which the communists are so adroit in exploiting."

President Kennedy is reported to have scrapped a proposal that he write a letter on civil defense to every family in the United States. Reasons for the cancellation include the cost estimate ("\$1 million") and the fact that the Administration has not yet decided just what role it expects each American to have in civil defense.

Meanwhile, there is growing evidence that the civil defense picture is fraught with politics. Many people are so frightened that it is becoming "good politics" to promise more than the other guy on shelters. Only after this rivalry runs its course will coherent judgment become apparent.

Current news stories of families who feel justified in excluding neighbors from their private fallout shelter have been cited as evidence of "uncivilized and destructive preoccupation with their preservation."

In a Message of Christian Counsel to the Families of Our Churches, the Committee on Family Life of the National Council of Churches has warned that such an attitude "threat-

ens to turn neighbor against neighbor." It also deplored "the fear of atomic fallout which, if it is allowed to panic families, can harm us as truly as any physical disaster."

Stating that "the Christian family is not an end in itself, but is related responsibility to the whole community and world," the NCC message called on Christians to work to remove the causes of war and to reconsider their responsibility toward their neighbors in the community and nation."

The Episcopal Church has recommended federal aid for family planning in foreign countries because expanding populations in certain areas have made "population control . . . a necessity." The church declared that the federal government should provide "assistance to this and wherever it is officially sought."

Senate Majority leader, Mike Mansfield, believes that an Administration proposal to renew the expiring Reciprocal Trade Agreements Act probably will be one of the most controversial items of the 1962 session of Congress. Mansfield, on October 25, stated that because of a shift in the nation's economy, some "members of Congress who have been among the strongest supporters of the reciprocal trade program now must be listed as critics or at least put in the doubtful category."

President Kennedy stated in Washington, D.C., recently that in counting their blessings on Thanksgiving Day Americans should pray and work toward the goal of extending those blessings "to the four corners of the earth."

"In the midst of our thanksgiving," he said in a presidential proclamation, "let us not be unmindful of the plight of those in many parts of the world to whom hunger is no stranger and the plight of those millions more who live without the blessings of liberty and freedom."

In proclaiming Nov. 23 Thanksgiving Day, Mr. Kennedy urged citizens "to make this Thanksgiving not merely a holiday from their labors, but rather a day of contemplation."

The President's message, in noting the plight of the hungry, the homeless and those deprived of freedom around the world said: "With some we are able to share our material

abundance through our food-for-peace program and through our support of the United Nations freedom-from-hunger campaign. To all we can offer the sustenance of hope that we shall not fail in our unceasing efforts to make this a peaceful and prosperous world for all mankind."

With a grim warning that the nation stands at the brink of another war that could mean the destruction of civilization, Francis Cardinal Spellman appealed in Washington, D.C., to Americans to stand united in prayer to God for peace.

The cardinal delivered the sermon at an outdoor Mass on the Washington Monument grounds attended by 125,000 worshippers, one of the largest religious gatherings in the history of the nation's capital.

Cardinal Spellman said that "constant, devout prayer is as necessary as military might in the battle for freedom" and declared: "It is my fervent belief that only if America is united in mind and heart in a prayerful partnership for peace can we survive Moscow's mad determination to conquer or carbonize the world, a gruesome plan mapped decades ago, which we are now experiencing in the next-to-final chapter, with the pollution of God's very air and earth which are the common property of all people now alive and of all generations yet to be born."

Methodist Bishop Kenneth W. Copeland of Nebraska has called a national meeting in Omaha Nov. 6 and 7 to "develop Christian alternatives to suicide or surrender."

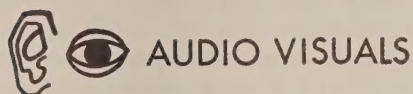
In his announcement, Bishop Copeland said the meeting would consider "universal safeguarded disarmament, renewed loyalty to the United Nations, and an affirmation of the Christian faith in the reconciliation of nation to nation.

Action should also include, he said, "a call for personal commitment from church members to prayer, study, witness and sharing of substance for the achievement of enduring peace."

This must be "something new," he said, "not the trite things we have tried in the past."

He said the meeting was called because of an aroused public conscience to do something about the world situation.

...at your service



AUDIO VISUALS

Teaching Teenagers About Alcohol. 16mm black and white sound film, 16 minutes. Produced by McGraw-Hill Text-Films. Rental from nearest educational film library or write McGraw-Hill, 330 W. 42nd St., New York 36.

A summer school seminar compares various methods used by teachers in teaching about alcohol. The film highlights one teacher's successful approach to the problem.

Because the film was produced for use with public school teachers, it is limited for church use. No discussion of morality involved in decisions about drinking is included, and it does not present any church's position.

However, the film could be used and is recommended for teacher training sessions and with adult leaders and parents of youth.

Outside the Walls. 16mm black and white sound film. 13 minutes. Produced by Methodist TV, Radio & Film Commission. From "Talk Back" TV Series. Rental from Cokesbury for \$5.00.

Kerry Nicholson's church school class wants to adopt a social action project to help improve the living conditions of migrant workers. He steps down as chairman of the committee when influential members oppose the action. Some feel the church should stay out of controversial matters.

The minister sees the church as a source of spiritual power and an agent for social action. He tries to persuade Kerry to form a long-range committee. The film ends with Kerry's question, "But how?"

Outside the Walls is a good film to introduce a discussion of the church and social problems. It is recommended for use with high school and adult groups.



CHRISTMAS FOR CHRIST

Christmas for Christ materials available

Christmas is a joyous time for most persons, the holy birthday of the Prince of Peace.

Unfortunately, many persons in this society have associated the use of alcohol with life's most meaningful moments. Thus Christmas becomes a time of secular celebration with the ribald office party, the alcoholic gift, and the resulting highway hazards.

Christians have a responsibility to expose moral contradictions as serious as this one. They have a responsibility for helping to keep *Christmas for Christ*. Here are some ways that you can help:

You can encourage business organizations, church groups, and fraternal organizations to work for renewed emphasis on *Christmas for Christ*.

You can encourage business firms to hold Christmas parties without alcohol. Many firms already do this.

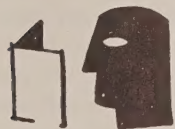
You can discourage the giving of alcoholic beverages as Christmas gifts.

You can work for highway safety by discouraging holiday drinking and driving.

You can encourage others to use *Christmas for Christ* materials whenever possible. The back cover of this issue of *Concern* lists the 1961 *Christmas for Christ* materials produced by the Division of Temperance and General Welfare. You can use this page as an order blank by indicating quantity desired, clipping it, and mailing it to the Service Department, 100 Maryland Ave., N. E., Washington 2, D. C.

BOOKLET AVAILABLE

The Methodist Church and Problems of Medical Care, a report on a research seminar by Lee Ranck. This summarizes the discussion of the first of a series of Division of Temperance and General Welfare seminars held to investigate new issues. Available from the Service Department for 25 cents.



BOOKS

Methodism and Society in Historical Perspective, by Richard M. Cameron (Nashville: Abingdon Press, 1961), per copy, \$5.00.

The recognition and conquest of frontiers that have a physical or material tangibility seems to provide a more readily identifiable perspective than do frontiers of the spirit, mind, tradition, or even more general patterns of behavior.

This becomes clearly evident as Dr. Cameron brings to Methodists the perspective of social thought and action through the 18th and 19th centuries, with the great emphasis on exploitation of the "working" people of the Industrial Revolution, and John Wesley's great concern.

Methodism's rise to the "middle class" with "consequent loss of sympathy with the laborers" accounts in some measure for our slowness in

modifying "individualistic attitudes." Wesley's early social concern became submerged in the "new world."

The world changes and social issues have taken on new dimensions but the "mind" of Methodists often seems to raise the same questions in a different framework.

The Cameron story *records* "interference" by one section of the nation in another; *discovers* that comment "on social questions appears in the press before the General Conference pays much attention;" *relates* that "during the time of railroads' most predatory operations, the chief ground of complaint against them (by Methodists) was that they ran trains on Sunday and these (complaints) were interspersed with thanks from the preachers for transportation at reduced rates."

The perspective of history as clearly given by Dr. Cameron should give new incentive to Methodists facing the "new" frontiers of Christian social responsibility in the next decades. — *Thelma Stevens, Department of Christian Social Relations, Woman's Division of Christian Service.*

LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern**, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

Response to peace priority

Dear Friends of the Peace Program:

Nearly a month has passed since our Salt Lake City meeting. Many things no doubt have occurred since we closed our meeting. I am going to initiate this little paper by telling you what I know, with the hope that by the next issue, you may have sent me your story, that we might share in the progress taking place everywhere.

First let me tell you of my experience in the church I serve. I was unable to contain my excitement when I returned home, and the result was that I preached on the Priority Program that next Sunday. The response was more than I had anticipated. Over 100 adults in this church of slightly over 400 members responded by writing on their attendance registration cards that they wished to join study groups, give money, and be prepared to send letters or telegrams at a moment's notice. They also said that they were adding a dollar or more a week to their church pledge to go into this program.

Never have I seen such response to anything in this church. These people mean business, and they have caused me to deepen my dedication to see that we do not let them down. The Commission on Christian Social Concerns here is in charge of organizing the program, and they are scheduling extra meetings to meet the challenge presented. We expect to have 10 study groups of a dozen people each meeting regularly.

We have written our Congresswoman, Edith Green, and Senator Wayne Morse to schedule meetings with our group, and have a date from Senator Morse. We fully expect one with Edith Green when she returns from Russia. We are writing the Disarmament Agency in Washington to find out how we can lend our support to them.

Liaison relationships have been established with other groups in Portland which share our goals. Among others these include a group of 200 mothers who have

organized spontaneously to press for disarmament, and the Oregon United Nations Association through Dr. Karlin Capper-Johnson who wrote one of the chapters in Dan Taylor's book *Peace and Power*.

Early in December, Bishop Grant is calling a meeting of all the ministers in his Area, by conference. This is to include a layman from each church. We expect to launch the program Area-wide at that time. Emerson Smith and Rodney Shaw will be present for these meetings.

At that time we hope to have a meeting with leaders of other denominations in Oregon to see if they wish to help launch the program in their churches.

Last week the General Board of Christian Social Concerns adopted this as the program of the General Board. I am confident that all your letters and prayers helped. As yet I do not know all the results of that meeting, but we will be hearing in *Concern*. I am looking forward to the leadership and suggestions we can now expect to get from Washington. Let's give them all the support we can. They can do nothing if this thing does not go at the grass roots, and *we are the grass roots*. This program needs a team, and each of us is a part of that.

I am including something which I used when I presented this program to the Parkrose Heights Church. It is a modern translation of a parable from Luke 12:

And he told them a parable, saying, "The land wherein sat a suburban church brought forth plentifully, though round about blew the foul winds of war. The church members came together and said to themselves, 'What shall we do, for we have outgrown our church buildings?' And they said to themselves, 'We will do this; we will build larger buildings, and we will take our ease and say to our congregation, good people, we now have ample facilities, so let us eat our potluck dinners and carry on our program as usual.' But that night, God said to them 'Fools, you have neglected the world you live in! And the hurricane of nuclear holocaust blew upon them, and

Methodism in Poland continues to grow

The Iron Curtain hasn't stifled the growth and spirit of Polish Methodism. Rather morale and activities are on the rise.

This observation was made by Bishop Gerald Kennedy, of Los Angeles, after a recent visit to Warsaw and Missouria, Poland's northwest lake section.

Bishop Kennedy found thriving churches, more freedom than in East Germany or Czechoslovakia, and a striking quality among young ministers, despite low pay (\$25 per month), and the difficulty of living under a tight communist regime.

The Methodist movement in Poland is a tremendous story, he said. "It is mainly with the poor. There are no Methodists in government. We have about 60 churches and as many preachers. One has 1,500 members and several have 1,000, but most are only 40-50."

In Missouria, abandoned churches are being restored to service by Methodists and Lutherans.

The government will allow outside help to the churches all except missionaries and "this they won't buy," the bishop said.

Churches are free to organize Sunday schools, which they cannot do in Russia. And ministers have more freedom, although they can say nothing about the political situation. Most of them know how far they can go and don't step over that line.

On the whole, Bishop Kennedy added, the communist regime has had to lighten the load on the hard-headed, freedom-loving Poles. He also said that "The Voice of America is not jammed in Poland."

they were no more. Neither was their church or its buildings. So are they who build only buildings, but not God's kingdom of peace."

David Poindexter
Chairman, Western Regional Briefing
Conference on Christian Social Concerns



CHRISTMAS FOR CHRIST SEALS

for use on packages, cards, letters and special mailings

50 stamps per sheet	100 sheets	\$ 7.50
4 sheets	\$1.00	500 sheets 30.00
12 sheets	2.00	1000 sheets 50.00

Prices for larger quantity submitted upon request

BULLETIN COVERS

for use by churches during December, printed on standard mimeograph paper. **\$3.50 per 100**

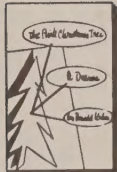
AN INTEROFFICE MEMO

attractive leaflet containing a letter sent by a large national concern to all of its regional offices. The letter explains why this particular company decided not to give whiskey as a Christmas present to its customers. **\$2.00 per 100 copies**

WINDOW POSTERS

for use in store windows and on bulletin boards during the Christmas season. **13 5/16" x 25 3/4". \$.50 each**

All the materials listed above carry the Christmas for Christ design.



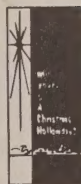
THE PINK CHRISTMAS TREE

a simple humorous play needing few props, no scenery and four characters. For presentation to church and civic groups. **\$.40 per copy (no royalty)**



PARTIES WITH PUNCH

attractive brochure giving recipes for beautiful non-intoxicating beverages and party tips. **\$.50 per copy**



WILL YOURS BE A CHRISTMAS HOLLOWDAY?

leaflet for distribution to groups. Place them in church bulletins, special mailings and literature racks. **\$2.00 per 100**



CHRIST AND PRAYING HANDS

an unusual art treatment, ready for framing, of The Christ in prayer—ideal business and individual Christmas gift (available by popular demand). **\$1.00 per copy**

Order Christmas for Christ materials from the Service Department, 100 Maryland Ave., N. E., Washington 2, D. C. Indicate quantity beside the item ordered, clip this page, and mail it immediately. ☐ bill me ☐ money enclosed. Please send cash with orders under \$5.00.